

The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

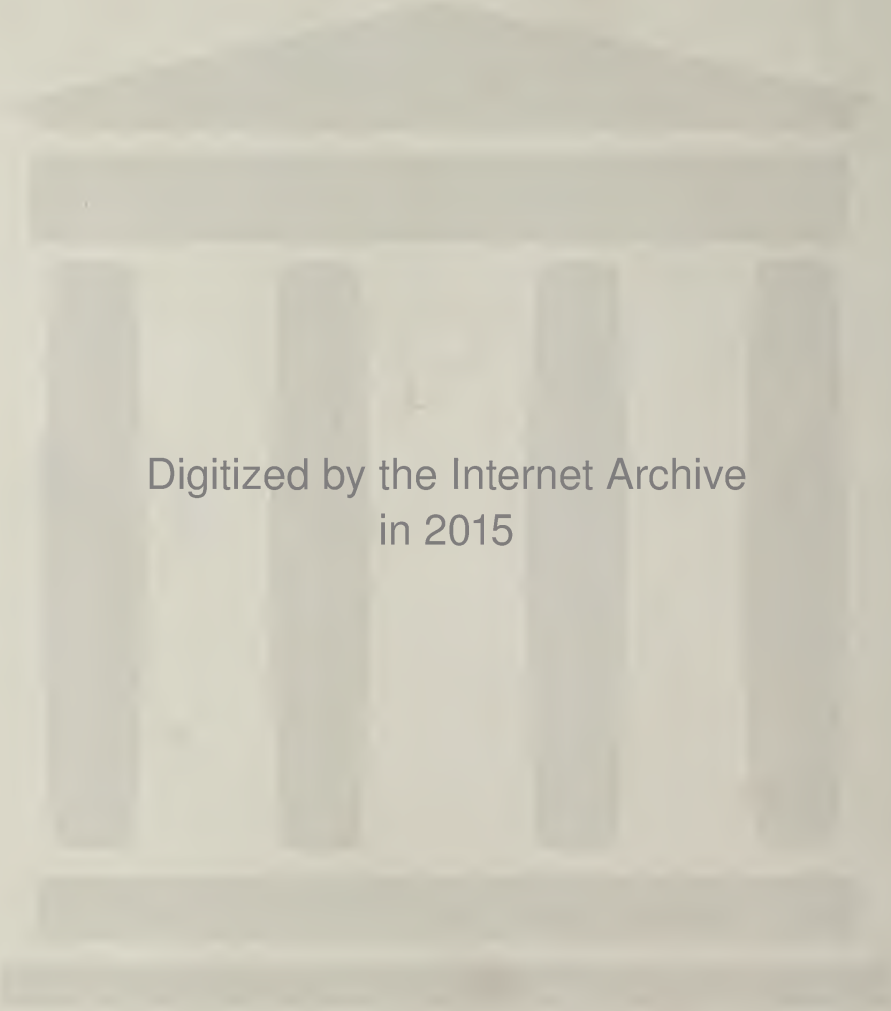
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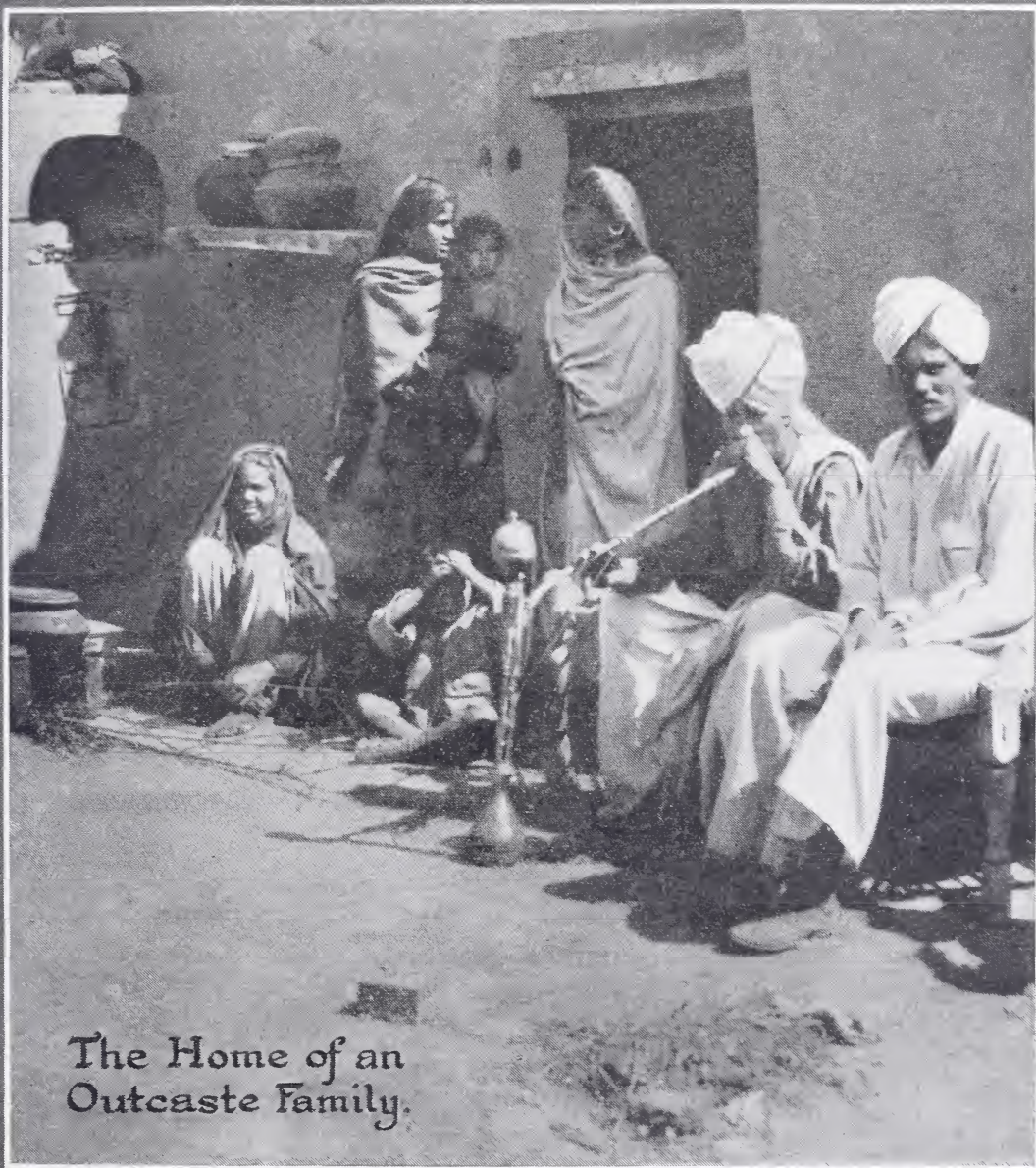
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The CHRONICLE

OF THE LONDON MISSIONARY SOCIETY



The Home of an
Outcaste Family.

Christian Outcastes at home in India

Photo. by Henry House.

A MAY DIRECTORY—WHO WILL GO FOR US—
VOLUNTEERS NEEDED—THE WHITE BOW IN NIUE
—DAWN IN TANGANYIKA—A HINDU JÁTRA

:: ANNOUNCEMENTS ::

THE REGISTER

Arrival

Miss M. E. Stewart, late of Bellary, S. India, Mch. 5th

Departures

Miss M. Few, B.A., transferred to Anantapur, South India, per s.s. *Ranchi* from Marseilles, Mch. 11.

Rev. E. Baxter Riley, Mrs. Riley and two children, returning to Papua, per s.s. *Naldera*, April 8th.

Birth

EVANS.—On January 23rd, at Tananarive, Madagascar, to Rev. William and Mrs. Evans, a daughter (Elizabeth Olwen).

Marriage

EVANS—ALEXANDER.—On December 30, 1926, at Morningside Congregational Church, Edinburgh, by Rev. Roderick G. Davies, Brinley Rees Evans, missionary designate to Madagascar, to Helen Frances Alexander, M.A.

Death

JOYCE.—On March 5th, at 61 St. George's Road, S.W., John Alfred Joyce, late of Jiaganj Murshidabad, North India (1892-1925) aged 61.

Contributions

The Directors gratefully acknowledge anonymous gifts from "Y.E.R." 5s.; Anonymous, Tewkesbury, £4; "Chronicle Reader" for deficiency, 10s. "E.T." £80.

Our Stamp Bureau

Are you starting a stamp collection for your boy? Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. Earl, 4, Westcliffe, Kendal.

Watchers' Prayer Union

AUXILIARY.	CHURCH.	SECRETARY.
Stockport	Edgeley Road	Miss B. Watson
Folkstone &		
Ashford	Hythe	Miss M. Hogben
W. Sussex	Amberley	Rev. R. W. Mould
W. Sussex	Pulborough	Miss E. Cassell

Luncheon Hour Talks for Men

At the Memorial Hall, 1 to 2 p.m. (prompt) on Wednesdays—

May 4th. Subject—"A Christian View of Chinese Ideals." Speaker—Stewart Yui, Esq., M.A. (Head of the Political Science Department in the Tsing Hua University, Peking).

May 12th. See Anniversary Services on page 106.

May 18th. Subject—"Organization of Agriculture in Czecho Slovakia." Speaker—Christopher H. Turnor, Esq.

All City men will be heartily welcome at these luncheons. The charge is 1s. 6d. Printed programmes may be obtained from Rev. S. J. Cowdy, L.M.S., 48 Broadway, S.W. 1.

Monthly Prayer Meeting

Friday, May 20th, at 5.30 p.m. Presided over by Miss Talintyre, Secretary of the Clapton and Dalston Group of the M.A.C.

Wants Department

Rev. J. A. Ross, of Kambole, would be very glad of slides of Scripture pictures, and general educational subjects.

The Rev. E. Baxter Riley would be glad of the gift of a second-hand Empire typewriter, also fifty copies of the "Congregational Hymnary," and Scripture lantern slides.

Mr. A. E. Walden, of the Bangalore High School, would be grateful for the gift of boys' magazines and papers ("My Magazine," for example). Also prints of well-known pictures to decorate the walls.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W. 1., before sending gifts.

Swanwick, 13th-19th August

Chairmen, Rev. McEwan Lawson and Miss D. Mack Smith. The devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee, £3, including registration fee of 7s. 6d. Registration forms are now ready and may be had on application to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W. 1. Railway vouchers for reduced rail fare will be issued for this conference.

Leaders' Conference, 26th-29th August

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee £1 12s. 6d., including registration fee of 7s. 6d. Week-end tickets will be available for this conference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48 Broadway, Westminster, S.W. 1.

Luncheons for Business Women

May 11th. See Anniversary Services on page 106.

Wednesday, May 25th. In the Memorial Hall, Farringdon Street, E.C. 4. 1 to 2 p.m. prompt. Charge for Luncheon, 1s. 6d. Subject: "A lonely outpost in the Pacific." Speaker: Mrs. Wills, late of the Ellice Islands.

Change of Address

Mrs. Beharell, of the Niué Mission, is staying at Canberra, Lawson, Blue Mts., N.S.W., Australia. Mr. Beharell is still at Niué.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W. 1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

MAY, 1927

Ka John Bunyan

A Young Rebel at Mbereshi

By Mabel Shaw, Central Africa



Some of the irate parents for whose daughters there was no room.

OUR old girls are scattered far and wide, it has been a year of great joy in them.

Three of them are working for the American mission in Elisabethville as teachers in the school. I had a letter from one the other day. She and her husband are being sent by the mission to a place some distance away, they may not be back for four or five years. They wrote to tell me, saying, "We go to an unknown land to work for the Great Chief, and if we never see our friends again, it is well, we do not fear, we go in joy. Pray for us and love us always." Ella, the wife, asked me to look after her mother in this village, and send news of her occasionally. Two others are in Livingstone, attached to the French mission there; one is at Broken Hill, another at Lusaka and another far off in Barotseland. It is a great thing to see these home-loving girls willing to follow their husbands to strange lands and make their homes there.

We had a crowd of new children at the beginning of the new session in August. I had to deal with a mob of irate parents. They

demanded that their offspring be taken in, and refused to move. Some had been written on for years, and had grown too old in the waiting time, they had a real grievance. I was much relieved when the end of the day came and the last of them trailed off indignantly. We had a jolly little crowd of new ones. One, a little wild forest creature named Katie Kabungo was terrified, she did nothing but scream and try to hide away. I thought we should never tame her. It has been thrillingly interesting to watch her development. She is now the most joyous child

imaginable, and she is always to be found with a happy uplifted little face. We hardly recognise in her the frightened, wild, undisciplined child of that first week.

"Ka John Bunyan" is another of our delights, a small thing of four; the most smug little Puritan you ever saw. She walks about with her hands folded over her protruding middle, disapproving of all things. She resents all authority. When asked to look towards the blackboard or towards her teacher, she slowly rises and quite deliberately turns her back, assuming her characteristic attitude. When gently requested to kneel at prayer time she stood strong and firm as a rock. "I refuse," she said with extreme disapproval. Another time her housemother came rushing to me to say young "Johnnymunnion" refused to stop eating, and she had had far

more than was good for her. I found the young rebel sitting before an enormous dish of bwali (mush) putting it away at a dangerous rate. I suggested she had had enough, she withered me with a look and said "Doesn't a man know when his own stomach is full?" By the look of hers I thought she did not, and forcibly removed her to her house. A few minutes later a distracted housemother came again, "She's eating insects now!" Again I went and found her sitting like a small Buddha, the legs of a most obnoxious beetle protruding from her mouth. "How many have you eaten?" I demanded. "All," she answered triumphantly. We thought her young life would come to a sudden end, but it did not; she still gladdens our days by her scowling disapproval, and occasional bursts of uncontrollable merriment.



Livingstone Memorial School for Girls, Mbereshi, Central Africa.

O God of unchangeable power and eternal light, we beseech Thee by the tranquil operation of Thy perpetual providence to carry out the work of man's salvation, and to let the whole world feel and see that things which

were cast down are being raised up: that those things which had grown old are being made new, through Him from whom they first took their origin, even our Lord Jesus Christ.

A MAY DIRECTORY

For Details of the Meetings see page 106

FIRST among the list of visitors who are to be with us in the forthcoming Anniversary must be the **Rev. Patrick Carnegie Simpson, D.D.**, of Westminster College, Cambridge, who is to preach the Annual Sermon at the City Temple on May 12th, at noon.

Through his writings, his eminent ministry in the Presbyterian Church, and his present high service at Westminster College, Dr. Simpson is known and honoured in a wide circle in which the Society's supporters would gladly be included.

Dr. Donald Fraser occupies so prominent a place in the United Free Church of Scotland, in African Missions, and in the literature of missions, that it is not easy to say for which he should be most celebrated. It will be remembered that Dr. Fraser preached the Annual Sermon for us in 1923, and that he was the chief speaker in the important tour among the South African Churches two years ago, in which he was accompanied by Dr. Samuel Zwemer, of Cairo, and the Rev. Arnold Bryson, of the L.M.S. That campaign proved that Christian fellowship affords a solvent for the troubles of Africa.

Dr. J. D. Jones has recently seen something of the Society's mission in Travancore. He made a short stay in South India on his way home from Australia. In presiding at our Annual Meeting he will be in his own proper place. Through his great church at Richmond Hill, Bournemouth, Dr. Jones exerts an influence which is world-wide, as his recent travels must have revealed to

him. We welcome him for the second time to the place of honour as Chairman of the Public Meeting.

On Monday morning, May 9th, at 11 o'clock, the Prayer Meeting in the Memorial Hall will be conducted by the **Rev. A. D. Belden, B.D.**, who is about to conclude a great ministry at Crowstone Church, Westcliff-on-Sea, in order to take the oversight of Whitefields Mission, Tottenham Court Road.

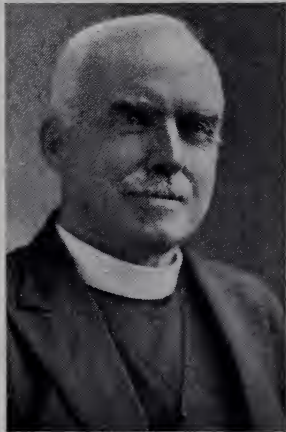
The Prayer Meeting will be followed at noon by the Annual Business Meeting of members, and the Chairman of the Board, **Mr. Stanley J. Toms, M.B.E.**, will preside. It would be difficult to find any part of the Society's work which has not received some token of sympathy and understanding from Mr. Toms during his year of office.

Miss Ethel S. Livens who will speak at the Children's Demonstration at Westminster Congregational Church on Saturday, May 7th, has spent twenty-three years in China, first at Peking, and then at Siaochang, where she is doing evangelistic work among the thousands of men, women and children who live on the great Chihli Plain. Miss Livens's name is a password in Siaochang, and she will have many adventures to tell to her great audience of children at Westminster.

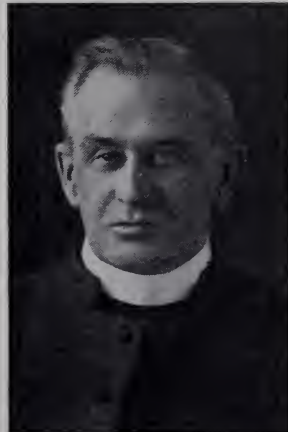
Dr. Hilda Pollard, who is one of the speakers at the Watchers' Prayer Union meeting on May 12th, is on the staff of our Hospital at Erode. There are many needy villages in the Erode district, and the Women's Hospital is always full.



Rev. J. D. Jones, D.D.



Rev. Donald Fraser, D.D.



Rev. P. Carnegie Simpson, D.D.

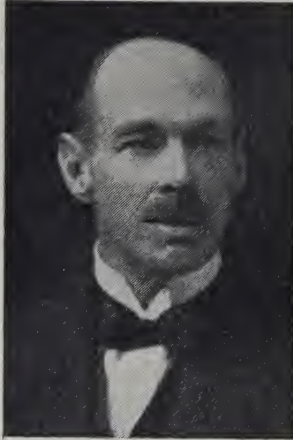
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Rev. A. D. Belden, B.D.



Mr. Stanley Toms (Chairman of the Board)



Dr. Robert Cochrane

Rev. D. O. Jones, who is also speaking at this meeting, comes from Imerimandroso, on the shores of the Great Lake in Madagascar. Mr. Jones will be able to tell of the work and needs of the Northern Madagascar Mission, which has sustained such heavy losses in the last two years, culminating in the disastrous cyclone in March, in which the Missionary's house collapsed, killing Mr. T. B. Lees.

Among the speakers at the Annual Public Meeting at Queen's Hall on Thursday, May 10th, will be the **Rev. H. Sumitra, B.A.**, of the South India United Church. Mr. Sumitra has made many friends in England in the last few months, for he has been visiting churches all over the country in connection with the Campaign. He has been taking a prominent share in getting the L.M.S. Campaign launched among the Kanarese speaking Churches in South India,

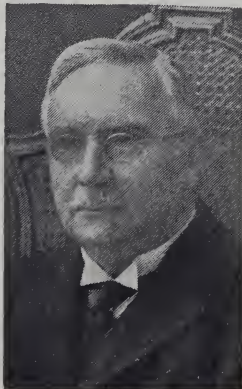
and in August he is representing the South India United Church at the World Conference on Faith and Order at Lausanne. He became the minister of the Rice Memorial Church at Bangalore in 1919.

Rev. C. G. Sparham, of Shanghai, is also well known to many Churches in England. Mr. Sparham, who is a son-in-law of Griffith John, worked for many years at Hankow. In 1918 he was called to fill the responsible post of Secretary to the Advisory Council, so that his Headquarters are now at Shanghai. Mr. Sparham is an authority upon things Chinese, and what he has to say on China at the Annual Meeting will be listened to with great interest.

Another voice from China will be heard at the Women's Luncheon on May 11th, when **Mr. D. L. Fu, B.A.**, of the Chinese Students' Christian Union is to speak. Particulars of that meeting and of the



Miss Ethel S. Livens



Rev. C. G. Sparham

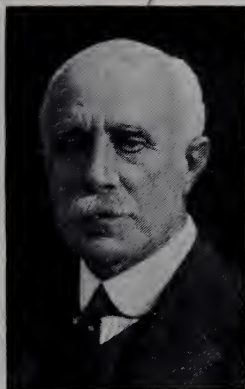


Rev. D. O. Jones

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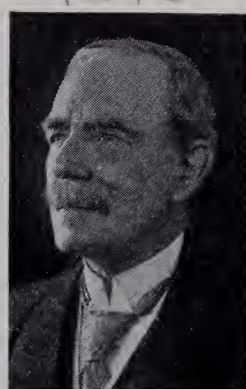
A May Directory



Mr. Meggitt, J.P.
(Chairman of the Union)



Mrs. Jowett



Sir Henry Coward, Mus. Doc.

Luncheon for Men will be found on page 106.

Mrs. Kendall Gale is known to many children as the author of the missionary Gift Book, "The Isle of Treasures", a book which told vividly the story of the Madagascar Mission. But she is known to grown-up people as well, both here, and in Madagascar, where she and Mr. Gale have been doing splendid pioneering work. Mrs. Gale is speaking at the Medical Missions and Women's Work meeting.

We shall have a special interest in **Dr. Robert Cochrane** (Medical Adviser to the Mission to Lepers) who is to speak at the same meeting. He is a son of Dr. Thomas Cochrane, of Peking, whose name is known and honoured throughout the home constituency.

The meetings which are most likely to be remembered longest are the Children's Demonstrations. Grown-ups in far fields to-day look back upon sunny Saturday afternoons in Westminster Chapel, and Missionaries, arrayed in astonishing apparel, as one of their first glimpses of the larger world. We meet as usual at Westminster on the Saturday before the other meetings. This will happily be under the presidency of the **Rev. J. R. Ackroyd, B.A.**, Minister of High Street Church, Lewisham.

There will be a second Demonstration on the Saturday following the Public Meeting—

i.e., May 14th. This will be at The Grove Church, Stratford, and the Minister of Trinity Church, Poplar—the **Rev. Wm. Dick, M.A.**, will take the chair.

When **Mrs. Jowett** presides at the meeting for promoting Medical Missions and Women's Work, on Tuesday, May 10th, she will be in the place made very familiar to her during the ministry of the late Dr. Jowett—Westminster Congregational Church. Mrs. Jowett is actively engaged in furthering, at Sutton and elsewhere, the work of the L.M.S., of which she is an honoured Director.

Mr. J. C. Meggitt, J.P., Chairman of the Congregational Union of England and Wales for 1927-8, comes to the Presidency of our Watcher's Prayer Union Meeting with an interest in the Society made manifest for many years in his work and influence among the Congregational Churches of South Wales.

Community Singing at the Annual Meeting will be no new thing to those who in earlier years have attended our Children's Demonstration, for it has been the custom, since those happy gatherings began, a generation ago, to open with hymn practice.

We shall be very proud and fortunate to have so great a music-maker as **Sir Henry Coward, Mus. Doc.**, from Sheffield, to lead us in this added item in our programme.

JUBILEE OF THE CENTRAL AFRICAN MISSION

It was on August 1st., 1877—fifty years ago—that the great expedition set out from the African coast opposite Zanzibar to establish the L.M.S. Mission on Lake Tanganyika. The article by the Rev. Harry Johnson in this issue of the "Chronicle" introduces the story of the mission and will be followed by others which will contribute to the study of Africa which many of our readers will be undertaking presently, in common with those of other denominations.

Dawn in Tanganyika

By Harry Johnson

Congregational Moderator in New Zealand,
formerly of Central Africa

IT has been said that it is frequently by the trumpet voice of some startling and unexpected providence that Christians are awakened to a sense of neglected duty. It needed mutiny to arouse England to further efforts for the evangelisation of India. It was the horrible Druse massacre that led to the establishment of the British Syrian schools. It was the lonely death of Livingstone amid the dreary swamps of Bangweolo that stirred the British heart. It was his burial in Westminster Abbey that sent a call, with clarion tongue, to all branches of the Christian Church, "the Dark Continent is open, enter it with the Gospel".

The Lake Tanganyika Mission, whose jubilee we celebrate this year, is our L.M.S. response to the Macedonian cry. It is the Society's memorial to the great missionary. For this reason the first station was founded at Ujiji, an Arab town on the East coast of the lake, where Stanley found the lost explorer.

Fifty Years Progress

The fifty years' history of the Central African Mission falls naturally into three periods. The first fifteen years is a story of Homeric struggle, against almost insuperable difficulties, a night-time when only a star of hope appeared. The second fifteen years is a chapter of amazing change, a transition from the bad old days towards a better Africa, with brightening skies. The last twenty years have been years of consolidation, organisation, and reaping, a period of sunrise.

The story of the first fifteen years is a record of high adventure, frequent deaths, retirements, disasters, and disappointments. After five years, only one missionary was left, yet others were ready to take the place of the fallen. By the end of ten years, twenty-three workers had been sent out, of whom ten were in lonely graves, nine had been

invalided home, and four were bravely holding the citadel. The Lake stations founded in this period, Ujiji, Kavala Island, and Mtowa on the west side of the lake, have all been relinquished. Failure however was not defeat, it was a stepping-stone to new work.

The Lonely Days

In 1887 the Rev. Picton Jones opened up an entirely new sphere. He began a new venture at the south end of the lake, upon the high lands known as the Tanganyika plateau. For the first few years he worked in midnight darkness. There were frequent

intertribal wars, obstacles made by the local chief Fwambo, and intense isolation, (at one period, no letter or communication from the civilized world reached them for eighteen months). Then the leaven of the Gospel began to influence the moral and social life of the people, and for the next fifteen years (1892-1907) it was so marked that, to those of us on the field, it seemed a transformation. In 1900 an advance was made into the country of the Awemba, a fierce warlike people amongst whom no missionary had ever worked. Our missionaries had long

desired to take possession of Wemba, but had been prevented by the fierceness of the people, and our lack of men and means. Through a generous gift of the late Mr. Robert Arthington, the way was opened, and Mr. Adam Purvis entered; he was the first resident missionary. That year work was begun both at Mbereshi and at Mpolokoso.

To appreciate the amazing changes brought about in the midst of dense paganism, during the Middle or Transition period, one must know something of the moral and social darkness of the land. Darkness over the three nations, the Amambwe, Alungu, and Awemba, amongst whom our work is carried on.



[Photo by Harry Johnson]

The High Priest of the Ilamfiya Fetish

Habitations of Cruelty

A meagre summary of the tribal life is a necessity, it is a dark picture.

Slave raiding was rampant on the Nyassa-Tanganyika plateau. The villagers lived in a constant nightmare. If they made a clearing in the forest, they might have to flee from that locality before they put in the seed, or, if grain was sown, they might not be spared to reap the harvest. The Arabs, and their allies the Awemba, inspired such terror that women were afraid to go to their gardens except in company. Even on the mission station men were often afraid to attend the services unless they carried their weapons in their hands. A raid took place within two miles of the Kambole station, and over a hundred victims were seized and carried off.

Human sacrifices were offered monthly to the Ilamfiya fetish, in the Wemba country. On the morning following the appearance of the new moon, a victim was dragged forward and slain, to avert the vengeance of this local deity, and to win its favour. Further, on any occasion of great moment, an additional offering was deemed necessary. This dark practice continued in the Wemba country until 1899.

Crimson Sunsets, or burial massacres, were generally observed amongst the South Tanganyika people. The Alungu and the Amambwe gave up this practice sooner than did the Awemba, but we ourselves have intervened in the Alungu country (near Kambole), and saved two girls from being killed at the burial of an old chieftainess. According to the greatness of the deceased, so had to be the greatness of the burial slaughter. We knew one such unhappy occasion that involved the massacre of over a hundred victims, killed to enter the spirit-world with the Chief Kitim-Kuru, there to minister to his needs and uphold his regal rank.

Infanticide, or the destruction of young children, under certain conditions, was a tribal-law. Every child that cut an upper tooth before a lower tooth was considered ill-omened. It was thought if such an infant was spared it would cause the death of an adult relation, and bring a disaster upon the town in which it grew up. To prevent such a calamity, public opinion compelled the mother to destroy her offspring.

The Poison-cup, or trial by Ordeal, which consisted of the drinking of a gourd of poison, made from the bark of the *mwave* tree, was implicitly believed in and practised. An

accused person had to drink the decoction in the presence of witnesses. If it acted as an emetic, the accused was declared innocent. If he did not vomit the poison, it proved a fatal dose, and the community pronounced the deceased guilty. In a few years hundreds of people died by the *mwave* ordeal.

Marvellous Changes

These were the ways of the natives of South Tanganyika in the last decade of the



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[Photo by Harry Johnson]

The Ilamfiya Fetish and Sacrificial Knife. To this Fetish Hundreds of Human Victims were Sacrificed

nineteenth century. But within twenty years marvellous changes had manifested themselves. Changes so great one can only say a transformation had taken place.

Before I left the Central African Mission in 1906, the power of the slave-trade was broken, it had become a thing of the bad past. Peace was established, and natives moved freely in any part of the land. Human sacrifice to the Ilamfiya were forbidden, so that the dreadful fetish had become only a gruesome curio. Infanticide was no longer

demanding as a tribal custom; though occasionally practised, it was done by stealth. Mutilating had entirely ceased; it was only the actual presence of mutilated persons that showed the new-comer what used to be. The appeal to *mwave*, or the poison-cup, had become unpopular, the younger natives scoffed at it.

Three nations, that had no written language a few years earlier, now knew that the printed page can take the place of the human voice. Hundreds of the young people had acquired the art of reading. School-books, a hymn-book, and the greater part of the New Testament were translated,

and published in Kimbambwe and Chibemba. A large number of youths and maidens had become school-teachers. In more than fifty villages school-churches were dotted like lighthouses amongst these formerly savage tribes, and nearly a hundred men and women were professed followers of Christ.

Not during the first twenty years, at the South end of the Lake, (up to 1907), could we say "the sun has arisen", but we could say "the gross darkness that hung over the land is dispelled, the Dawn has come".

It will be for others to record the triumphs of the Gospel during the later years, and tell us of the Sunrise.

THE ANNIVERSARY SERVICES,

May 7th to 14th.

SATURDAY, May 7th. Children's Demonstration, 3.30. Westminster Congregational Church. Chairman, Rev. J. R. Ackroyd, B.D. (Lewisham). Speaker, Miss E. S. Livens (Siao-chang).

Monday, May 9th. Prayer Meeting, 11 o'clock, in the Memorial Hall, Farringdon Street, E.C. President, Rev. A. D. Belden, B.D.

Business Meeting of Members at 12 noon in the Memorial Hall. Chairman, S. J. Toms, Esq., M.B.E. (Chairman of the Board).

Tuesday, May 10th. Meeting for the Promotion of Medical Missions and Women's Work, 2.30 p.m. Westminster Congregational Church. Chairman, Mrs. J. H. Jowett. Speakers, Mrs. Kendall Gale, M.A. (Madagascar) and Dr. Robert Cochrane. *The meeting is open to men and women.* At 4.30 p.m. at the Institute Hall, Tea (1/-), and (5 p.m.) Annual Meeting of the Schools for sons and daughters of missionaries. Chairman, Rev. C. G. Sparham. Speakers, Mrs. W. B. Frame (B.M.S.), and Dr. Reynolds Turner (L.M.S.).

Wednesday, May 11th. 1.15 p.m. Luncheon for Women delegates and others at Belsey House (S.S.U.) 56, Old Bailey. Chairman, Rev. Nelson Bitton. Speaker, Mr. Dealy L. Fu, B.A., (Chinese Students, Christian Union). Charge for Luncheon 2/-.

Thursday, May 12th. Annual Sermon, 12 noon, in the City Temple. Preacher, Rev. P. Carnegie Simpson, D.D. (Westminster College, Cambridge).

Luncheon for Men delegates from 1.15 to 2.15, Belsey House (S.S.U.), 56, Old Bailey. Chairman, Travers Buxton, Esq., M.A. Speaker, Rev. Donald Fraser, D.D. Charge for Luncheon 2/-.

Watchers' Prayer Union Meeting, 2.30 p.m. in the City Temple. Chairman, Mr. J. C. Meggitt, J.P. Speakers, Dr. Hilda Pollard (S. India), Rev. D. Owen Jones, B.A., (Madagascar).

Tea and Reception of Missionaries, 4.30 p.m. in the City Temple. Tickets 1/- each.

Thursday, May 12th. Annual Public Meeting, 7 p.m. in Queen's Hall, Langham Place. Chairman, Rev. J. D. Jones, M.A., D.D. Speakers, Rev. Donald Fraser, D.D. (*Sec. Foreign Missions Com., United Free Church Scotland*), Rev. H. Sumitra, B.A. (S. India), Rev. C. G. Sparham (Shanghai). Short Valedictory Service for outgoing Missionaries. At 6.30 p.m. Sir Henry Coward, Mus. Doc. will conduct missionary community singing.

Saturday, May 14th. Children's Demonstration, 3.30 p.m. in The Grove Church, Stratford. Chairman, Rev. William Dick, M.A.

Tickets for the Tea and Reception at 4.30 on Thursday (1/- each), for either of the Luncheons (2/-), and for reserved seats at the Annual Public Meeting (1/- and 2/- each), can be obtained from the Rev. Nelson Bitton, Home Secretary, L.M.S., 48, Broadway, Westminster, S.W. 1.

Visitors to London during the May Meetings should not fail to see the **LIVINGSTONE BOOKSHOP** at the L.M.S. Headquarters, 48, Broadway, Westminster. It is just opposite the Broadway exit of St. James's Park Station, and near Westminster Abbey, the Wesleyan Central Hall and St. James's Park.

THE OPEN WINDOW

Mr. Sumitra as Speaker

People have had a very happy experience who have attended meetings addressed by our Indian guest, Rev. H. Sumitra, B.A. His meetings have included every possible sort, large and small, crowded and poorly attended, County Union Assemblies and Missionary Exhibitions. In these very different conditions our guest has won the hearts of the people.

On one occasion, two fellow Indians, not Christians, more or less challenged his view of things, and it was very stimulating to see how easily he defended the position he took up, and convinced the audience that he was right.

On another occasion he visited a College, in which there were resident not only British students, but also Indian, Chinese and Japanese. This visit was a very great success.

Altogether, we owe a debt of great gratitude to our guest, and he has greatly helped our Campaign by his extended tours throughout the country.

The Tannery, Tiger Kloof

This new department of the work at Tiger Kloof Native Institution has called forth general praise on account of its close relation to Native life and needs. We keep wondering why we did not start it years ago, and yet even now we are the pioneers in Cape Province—indeed, one might almost say in the whole of South Africa! Eleven apprentices have been taught to effect the magic transformation of a new goatskin into a creditable piece of leather, and of an ox-hide into very marketable soles.

More than that, they have turned out at surprising speed a quantity of veldtschoen. There is no trade that will be of greater practical value in the home-life of the villages and towns. Skins are cheap, and leather is in constant demand. Therein lies the possibility of supplying a need, and making a decent living.

Two Million Books

The United Council for Missionary Education, that flourishing department of missionary co-operation, in twenty years can boast of an output of nearly two million volumes, besides pamphlets and pictures. The best seller has been "The Clash of Colour", the book primarily for adolescents on the colour problem, by Mr. Basil Mathews, of which 100,000 copies have been circulated since it appeared in June, 1924, and it is now in its eighteenth edition. A lady just home from British Columbia says that everybody seems to be reading it out there. It has been translated into Japanese, Arabic, Swedish and Danish, besides having a special American edition.

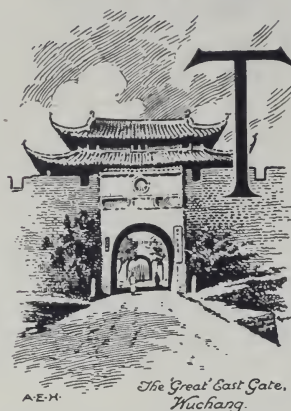


Rev. H. Sumitra, B.A.
He will be a speaker at the Annual Public Meeting on May 12th.

Since the "Yarns" series was started in 1913 the Council has sold 190,000 copies, while in the same period 125,000 books in the "Babies" series have been circulated. "The Moslem World in Revolution" by the Rev. W. W. Cash, Assistant Principal Chaplain to the Forces in Palestine during the War and now Secretary of the Church Missionary Society, is now in its seventh edition, and 32,000 copies have been called for since March, 1925. Last year 28,000 copies of Mr. MacLennan's own book, "The Cost of a New World" were sold, and it has run through two editions in North America.

The Calling of the Missionary

By
Edward Shillito



I
THE Christian Ministry exercised at home and the Ministry overseas have been drawing nearer together in recent years. The minister in this country finds himself among a people, estranged from the Church more than in

previous generations; he has to translate the Bible for those who are unfamiliar with it; he faces the pagan cults to be found in our cities, none the less dangerous because they have no shrines or temples. The minister at home must now become a missionary. If he has to deal with his parish as a whole he is not dealing with a people which accepts the Christian faith; he must face many of the problems which the missionary faces in India and China, in Africa and the Islands.

On the other hand the missionary in these days has to fulfil among his many parts that of a minister to a Christian people. The Church in China and India, and Madagascar and other fields is already in being. In many places there are to be found the second and third generations of Christian families. The missionary becomes a minister. In many ways the sharp distinctions between the two callings have been obliterated. A missionary who retires from India to the charge of a Church in an industrial area in England, or to a West End Church, will know many differences, but he will soon become aware of the fact that he is still a missionary. A minister may leave the care of a settled congregation at home for work overseas, and still be a minister.

II

What follows from this? Not surely that a Christian man is excused from facing the issue, whether he is called to work at home or abroad! It means rather that every man who has the calling to the ministry must face definitely the question, whether that ministry should be exercised overseas, or in this country. No man, without such self-scrutiny and without careful examination of the needs of the Christian Church,

can say "I am for the home ministry, and not for the Mission Field." If the two diversities of operations are less separated from each other than formerly, that is all the more reason why every man should enquire of himself, not so much whether he has a distinctive call to preach Christ abroad, but having a call to preach Christ, whether or not his place must be found abroad. There is a long front; the question at which point in it he must serve need not be settled by any distinctive calling. He is a soldier who knows only this, that, wherever he is, he must witness for his Lord, and he is ready to go where he is needed most.

There may well be men in the home ministry who are needed on the field; the very gifts which are making them powerful at home will make them serve the same divine cause abroad.

III

It is when we come to the disposition of our life that the fiercest temptations are met. We are told that our Lord was in all points tempted, like as we are; if we seek for guidance from Him we discover that the one season of His temptation into which we are permitted to enter, was that one in which at the outset of His mission he thought out, not without conflict and agony, what His calling would mean. How was One, designated to be the Beloved Son of God, to fulfil His calling? By what roads was He to travel?

If we are tempted like as He was we shall discover that the fight within us will be fiercest when we come to consider, not the general end of our life, but the definite ways which are appointed for us. Temptation will never be more severe than in the hour when we are considering to what use we shall put our lives; and there can be no sin, more grievous, than the sin of choosing either for the sake of ambition, or ease, or wealth to go this way when we are meant to go that. Burne-Jones said that an atheist is a man who does this when God says "*do that.*"

It is not a trivial matter for a man to decide whether he is to stay at home or to go abroad. There are signs, it is true, that the two ministries are drawing nearer to each other. But there is still a difference between the supplies available at home and abroad; there is still the urgent need of the nations, still unborn, to be considered; there are tasks which cannot be deferred; there are

The Calling of the Missionary.

key-positions waiting to be filled. And no man can dismiss the matter by saying that "all service ranks the same with God."

There may be varied answers received by the soul that honestly waits upon God. He may receive the word "Go to the home Churches and declare what great things God has done for you!" Or he may hear—"Depart, for I will send thee far hence to India or China or Africa!"

The Friends have a principle that no man has a right to be silent who is not willing to speak if the Spirit calls him; and no man has

a right to speak, who is not willing to be silent.

No man has a right to stay at home, who is not also willing to go abroad; and no man has a right to offer for service abroad, who is not willing, if the Spirit shall veto his going, to work at home.

These notes are not meant for all our readers; they will not speak it may be to the condition of a great number; they will speak to some, for whom the Divine Commander is waiting in some hard-pressed section of the long line.

Who Will Go for Us?

DAYS of missionary emergency are always days of spiritual challenge.

With a field of labour for God so widespread as that entrusted to the L.M.S., and with centres of responsibility as remote and scattered as are the islands of the South Seas, it is bound to happen occasionally that urgent emergency produces unique need and great spiritual challenge. That is the case with the Society to-day.

In the last few months outstanding additions have been made to the already pressing list of vacancies set before the Society and its home constituency. India has been calling for men and women for years without adequate response on the part of trained men for vacant and responsible posts. Women have been responding most readily. There has now to be added a really alarming list of unfilled posts in the Pacific islands and in Papua.

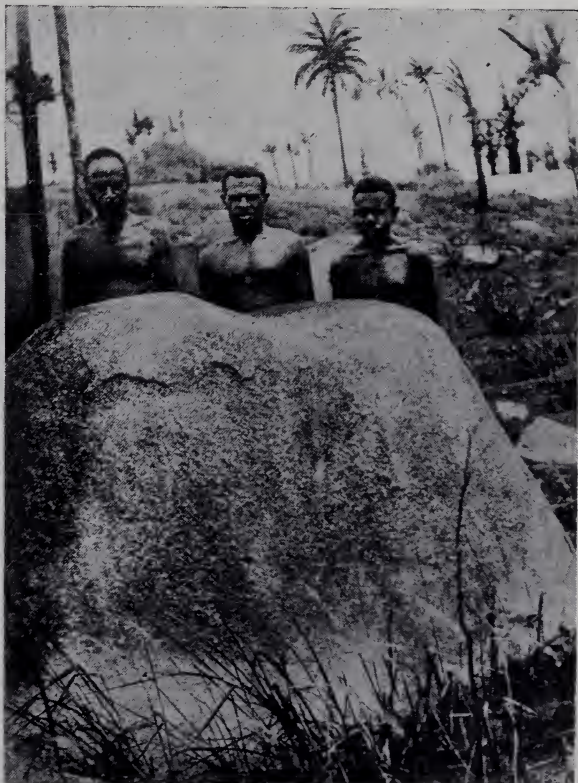
Once more, therefore, the directors are led to place the situation clearly before those who are fit and able to consider the claims of God's Kingdom in the foreign field upon their life and gift; men who have already received types of training which make this service possible, are asked to give consecrated thought to the following list of special and urgent vacancies.

To men of theological and educational equipment, senior theological students, young men in the ministry whose hearts are drawn towards foreign missions and to trained educationalists with practical experience, this appeal is made in the hope that it will prove a very challenge of God to their lives.

A Place for You?

India needs this year at least *three men of theological training*, with keen evangelistic zeal, ready to serve, with all their mind and strength, the growing Church of India. Calcutta, South India and Travancore are all in need.

Three men with educational training, and experience if possible, have vital work



One of the holy places of Papua. A very sacred stone photographed by E. Baxter Riley, of Daru.

awaiting them if only they can be found. This educational work in each case provides far-reaching opportunities for fine evangelistic service. These six appointments represent immediate and vital necessity and do not touch the problem of additions to the staff.

The South Seas and Papua are in like case. There are six vacancies which must be filled unless stations are to be left unmanned. Only two candidates are available for appointment at the time of writing. The other four vacancies stand out as a challenge to the young Christian manhood which is capable of guiding young Church life, protecting the soul and body of native peoples and training in spiritual life and moral character the leadership which the life of the islands and Papua so sorely needs.

Madagascar calls for two theologically equipped men, with some knowledge of French if possible. Death has smitten Madagascar hard in recent years, and age has withdrawn the veterans. Large problems in Church and social life and mag-

nificent evangelistic adventure are offered in this great and growingly Christian island. If this statement should reach the ear of a young Christian doctor holding French medical qualifications, then let him know that one of the most urgent needs of the whole L.M.S. field is awaiting his service.

Central Africa.—Provision has been made for the support of a woman doctor at Mbereshi. An immediate offer of service from a qualified young woman doctor is, therefore, urgently sought. An amazing field of pioneer medical activity is offered through this post.

These are high places in the field. The line is thin to breaking point without such heart-breaking gaps. Brother cannot grasp the hand of brother in such cases. The brother isn't there! Will the men who might serve but who have not yet offered let us put this Question to them—Is one of these vacant posts yours?

Write for counsel and information to the Home Secretary at the Mission House.

Co-operation in Africa: Schools Combine

IN November, 1925, a Conference of missionaries and Departmental officers was held at Tiger Kloof Native Institution to discuss plans of missionary co-operation in native education. The Conference was summoned at the instance of the Bechuanaland Committee of the London Missionary Society, and the Bishop of Kimberley and Kuruman presided. After the general discussion, individual cases where co-operation seemed specially desirable were dealt with. A further resolution was carried in favour of extending the movement, and it was hoped that at the next meeting the whole of the portion of the province lying to the north of the Orange River would be represented.

In November, 1926, the next meeting was held. Good progress in co-operative efforts was reported, especially from the district of Kuruman, where the L.M.S. missionary and the Church of England rector have led the way.

The work that is being done should be of the greatest value to missionary education. Take a case like this: Two schools stand together in a village, the one an L.M.S. school, and the other a Church of England school. Hitherto, under separate manage-

ment, they have each gone their own way, and each has taken pupils as far as, say Standard IV. Now they are being combined under a local School Committee, consisting of both managers, the School inspector, and one native representative of each of the missionary bodies. It is possible now to use one school as a Junior school, and the other as a Senior school, going up to Standard VI. The "religious difficulty" is overcome by each Church, if it so desires, using its building for the instruction of its own children during the first period in the day allotted to "religious instruction".

A Bechuanaland and Griqualand West, Advisory Committee has been formed to assist in the establishment of schemes of co-operation.

The Hon. Secretary of the Committee is Rev. A. J. Haile, Principal of Tiger Kloof, and the co-operating Societies include the L.M.S., the Church of England, the Wesleyans, the Berlin Mission, the Congregationalists. The Education Department and the Native Affairs Department will also have their representatives on the Committee. No doubt this new emphasis upon friendly co-operation will increase the efficiency of the schools.

(From the *Tiger Kloof Magazine*).

Mr. "Eternal Suffering"

His Acts of Merit

Described by Evan E. Bryant, of Tsangchow



COME away from the city homes of New China, to the villages. Three-fourths of China is not town, but village. No one can understand China, or see far into the future, who forgets this. See then what

some three hundred millions of farmers, all Chinese, are interested in. Learn what is troubling their mind.

It is Kao-tan, a village like as two peas to several hundred thousand others in North China. The village street runs East and West. At the East end of the street is the one-roomed temple of the Dragon Mother Goddess. The temple is a poor little shrine with no income to speak of, and its priest makes his main living by acting as local ferryman at the river not far from his village.

Our priest is a bold, poor man. That he is bold, will soon be seen. But he will soon be rich. He will preside over a fine wealthy temple before long, if I mistake not. For did not the Dragon Mother recently appear to him, not once, nor twice, saying, "Build me a worthy temple!" One evening, so he says, as he was waiting with his little ferry boat on the far side of the river, the Goddess herself, leading five children by the hand, appeared on the river bank, commanding him to ferry them over. And no sooner had he landed them safely over, than, behold, she was not. Vanished! It was the Goddess "Her temple I will build", says he. "But the money? Let me think." And think he did, to what purpose we shall see.

Mr. "Eternal Suffering", for this is the priest's name, is a Buddhist, and has heard tell of many a worthy example of how "merit" may be won. So, on the first of the Eleventh Moon, in December, 1926, he takes a big packing needle, and a very long piece of strong hemp twine. With three big stitches he sews up his lips! The ends of the twine he strings through his cheeks

letting the ends then trail behind him. To these finally he ties a small flat wicker basket, to drag behind him on the ground. The stitches through his lips are loose ones, so he can talk more or less clearly, but cannot eat. Bridled thus, all the day long he patrols the village street from end to end, beating a noisy clapper.

Three days go by thus, cold, wintry days, and no food passes his lips. All the while he incessantly trails his begging basket up and down the village. What suffering! The village hums with excitement. The village elders, not pious, but scenting money in it, make as though they can bear it no longer. "We must do something to help the good priest", so they say. They persuade the priest to let them cut the stitches. But this helps not to build the temple.

"What must we do, oh priest?"

"You must build me up in a little hut at the door of the great Dragon Mother's temple, a hut only room for me to squat down in it, no room to move, no bigger, not one bit. There will I fast for ten days. There, too, will I stay for one hundred days. It is a vow."

"What, build you in like that?"

"Yes".

"Impossible. You will starve. You'll perish with cold (the night temperatures that week had registered over twenty degrees of frost). Why, your blood will be on us!"



The square mud box, measuring three feet each way, in which the Buddhist priest lived.

"Very well, then," says the priest, "if you won't help me as I ask you, I will cut off my hand to raise the money to build".

"Aye-yah! what shall we do?" say the elders. Wise old Gaffer "X" says, "He'll do it, too, if we don't look out."

Soon a committee of village elders is formed. One is chairman. One is treasurer. "You shall have your wish, Mr. 'Eternal Suffering', to-morrow, the fifth of the Moon, at noon."

It is the fifth. Crowds have gathered. There on the right of the temple door, against the wall of the building with its little courtyard behind it, into which courtyard, no curious person is allowed to enter, a small square of ground, three feet by three, has straw laid upon it for the Priest to squat upon. Dry adobe bricks are brought, and he is soon walled in. Then the top is covered with wood and earth, and the whole, a cube, is plastered over with the usual finishing coat of mud and chopped straw binding. The priest is inside it, right enough. On the left of the living "tomb" is a small opening, about a foot square, covered with a coarse red cloth curtain, held down by bricks, so that no one may see in. On the top, just over the priest's head, is a hole, like the slot of a money-box, about four inches long, and say an inch, not more, wide.

No other hole at all is apparent. Over all is set up a wattle and mat shed, to keep the Committee-men comfortable, while they sit at the receipt of gifts. Outside this mat shed, to the right, hard by it, is a tree, from which a temple bell has been swung, with an extemporised clapper. To this carefully balanced clapper a thin cord is fastened, the cord being brought over pulleys into the shed, down to the slot in the mud cube, over the priest's head, where it disappears. The end is said to be in his hands. Surely it is so, for every little while he pulls it, and rings the bell that people may know he is still there. At noon, on the fifth day of the eleventh moon, he was thus built in.

It is the fourteenth day of the moon, December 18th, 1926. The fame of the good priest has by this time travelled far. Many people have already been to burn incense at the shrine of the Dragon Mother, leaving money in the collecting tray there at the door, placed near the saint's prison box. Others have in addition vowed gifts as large even as fifty silver dollars, nearly a year's wages for a farm hand.

Next day, our Sunday, while I am baptising a fine old farmer into the Holy Name

of Jesus Christ, big crowds of women and men from other villages come on foot and in carts to the temple. It is the Fifteenth of the Moon, a sacred day. Who will not come and bring money for the pious priest who sits there in that living tomb day and night, practically unable to move, and till but two days ago foodless? The Goddess has become famous. The temple will be built.

But what of the priest? Is he really still in that three foot cube of mud-bricks, almost without ventilation, day and night, immobile? What was to prevent a hole under the spot being previously prepared? The straw spread thereon for his comfort would hide any signs of disturbed earth! An extension of the cord would do the rest.

One such priest years ago gave it out that at a certain spot, on a given day, his goddess would send up her image out of the ground. People came in crowds. He poured out his prayers to the goddess, and libations of water on to the ground. Then slowly, before the eyes of the multitude, literally the ground began to heave, to crack. Soon the top of the head of an image became apparent, and the image was gradually forced up out of the ground. Who could but believe in her, and in the merit of her priest thus signally



The bell worked by the imprisoned priest.

Eternal Suffering.

honoured? The priest had with due secrecy dug a pit, filled it with very dry beans, put some earth on top, planted the image on it and covered it over with a thin layer of more earth to bring the level up to the top of the hole, and make all shipshape with dry earth, as if nothing had been done there. The water sinking down, caused the very

dry beans to swell! These things make one wonder if the task of enlightenment can yet be left to the Chinese Church alone. That Church, vigorous and alive as it is, has affirmed that without the missionary the task is too vast, the people too many to be reached by them for at least a generation.

SWANWICK AND HODDESDON

High Leigh, 26th—29th August.

The successful start and first two years' work of the Campaign has created an ever-growing enthusiasm amongst the missionary workers throughout the country. It is generally acknowledged that our initial plans were well made. Some of them, such as our general educational programme, related to the whole duration of the Five Years' Campaign, but as the Campaign proceeds it is important that we should take account of the progress made and also of the new openings that become evident. For this reason it is hoped that as many Missionary Workers and Campaign Officers as can will attend the special Conference to be held at High Leigh, August 26th—29th. We need now to discuss together how to ensure the harvest, not only of increased devotion and service, but also of finance. For this, prayerful thought and careful planning are essential, and all who are committed to making the Campaign a success are asked to do their utmost to see that their Auxiliary or their Church is represented at the Conference at High Leigh, Hoddesdon.

A few places for specially appointed delegates will be reserved until the 23rd July.

The accommodation at High Leigh is limited, and to avoid disappointment friends are urged to book at once.

Swanwick, 13th—19th August.

The date of the Jubilee of the founding of our work in Central Africa, August 1st, occurs near to our Swanwick week. Special reference to this will be made during the Conference, and on the Wednesday afternoon there will be a Celebration of Central Africa and in the evening some Africa tableaux. The success of the Morrison tableaux leads us to expect great things from this new Africa set of tableaux.

A new feature of the programme next August will be that all sections on the Monday morning at 11.30 will be asked to discuss "The Problem of Race" which Mr. Max Yergan will deal with at 10 o'clock, and in the evening at 5 o'clock the sections will be asked to place before the Conference the "findings" of their discussion. A group discussion in which over three hundred take part will be an interesting experiment.

Bookings are coming in rapidly; if you mean to be at Swanwick from August 13th—19th, book now.

I.P.C.



Photo. by]

At Swanwick last year. Miners' children from the neighbourhood forming a Demonstration Class.

[E. M. Aldridge.

The White Bow in Niué

By
Margaret J. Beharell



N Niué, when we arrived, nearly seven years ago, after many years in Papua, we found that the women outnumbered the men, and that they were a strong and influential body. There had been formed a band of women who were known as the Tapu Ffine—or in plain English—the Church

women. They were generally the elderly women of the village, and were a law unto themselves. A great deal of the success or otherwise of a native Pastor's work lay in the hands of these same women, and blessed was the Pastor who could work with them and not against them. Our first step amongst the women was to train our students' wives in leadership so that when they became Pastor's wives they would be able to lead the Tapu Ffine and not be led by them.

In Niué one can almost say that "every prospect pleases" save the great sin of immorality. My first business was to fight this. The Tapu Ffine, as the heads of villages and families, had it in their power to help in this cause, and as I visited I preached, telling them of the awfulness of this sin and its later results, and then of their great responsibility. These dear saints smiled at my innocence. Did I not yet understand that youth would have its fling? It was just 'Mahani Niué', or the way in Niué.

This however did not suit me. I was out to save these girls now, so I continued to talk until at last even these dear souls understood that I meant to have my way. First I got the younger Church women to be allowed to attend the Tapu Ffine meetings.

Then I wondered what I could introduce among these women which would not only serve as a village affair, but would bind the women of the island together. I suddenly remembered the little white ribbon bow which I had worn when a member of the British Women's Temperance Association at home in Forest Gate.

I received permission from the headquarters in New Zealand to use the badge and to make my own laws. Mr. Beharell and I drew up a Pledge which we felt would satisfy the needs of Niué. The women were very keen to take up this new work.

But now began for them the trial of patience. Ships are so few and it takes so long to get replies that it is a wonder that the women's enthusiasm did not die. At first I had ordered fifty badges, wondering how many I should have left on my hands, then just before hurricane season I ordered another one hundred. During hurricane season Mr. Beharell sent a wireless for another three hundred badges, and now our numbers have exceeded six hundred members.

To retain the enthusiasm we held meetings in each village at which the Committee of the White Ribbon, or Liponi Sea, (pronounced say-ah), were set apart for their work. These meetings were the finest ever held in Niué. In each village it was more of a Dedication service. Mr. Beharell read the drawn-up pledge. This in the native is far more impressive and binding. In English it amounts to:—

The White Pledge

In the presence of all the Tapu Ffine (Church women) gathered here this day I promise,

- (1) To love and to serve God,
- (2) To live truly and to speak truly,
- (3) To protect both heart and body from all impure thoughts and immorality,
- (4) To abstain from all intoxicating liquor,
- (5) To care for my children and to train them in the way of the White Ribbon laws,
- (6) To be true to the marriage vows.

We included No. 4 to ensure safety should intoxicating liquor ever be introduced into Niué; at present it is prohibited.

After reading the pledge, each committee member, beginning with the Pastor's wife, stood up before the people of her own village and solemnly repeated the pledge. Then I pinned a small white bow on each breast. (When my white ribbon gave out I used tape, it was all that could be obtained on the island.) Not more care could have been taken of the Victoria Cross than these women took of their temporary bows.

The White Bow in Niue

Slowly, very slowly, did those real bows arrive. New Zealand ran out of them, and had to send to England for more, and these were delayed again owing to the strike.

The Committee members had to attend all meetings at the Head station. They also had to interview all new members, and decide as to their fitness to join. They had the power to discipline in their own village as follows:—The badges to be taken away for immorality, one year; stealing, six months; quarrelling, lying, swearing and laziness, three months.

The Committee also had to seek forms of usefulness in their own village, caring for the sick, old people and girls.

In May last year we had a Vice-Regal visit from Their Excellencies Sir Charles and Lady Fergusson, Governor of New Zealand, and his wife. After the unveiling of the Honour Board in the church, I asked Lady Fergusson if she would speak to my women, and she consented to do so. She was so simply natural and charming that she just won the women's hearts. Mr. Beharell interpreted for her. She said, "I have belonged to a similar movement, the Mothers' Union, for over twenty years. I also am a mother, just as you are. I know how very hard it is to train my children aright. It is not enough for us as mothers to feed and to clothe our children, we must also see to it that they do

those things which we consider right. We mothers must therefore see to it that we do what is right and just and pure, so that our children, seeing our example, may the more willingly obey us. I will never forget you women of Niue. When I go I shall be glad to hear of your progress in this grand movement. Lastly I shall think of you and will remember you in my prayers."

At our Annual gatherings this last year, the first meeting on the first day was a grand mass meeting of our White Ribbon Band. It was indeed *the* meeting of the series. Large white bows, made of calico, on long poles were held up in prominent places by members in each village. All members wore their little white bows, and the committee members wore theirs pinned on to a circular piece of red material.

The White Ribbon Band is uniting all the women of Niue, and also is linking us up with the women of New Zealand and of the world generally. Already it is producing strength and good, and we are hoping that because of the Liponi Sea, Niue will become not only a beautiful island, but also one noted for purity and goodness. We ask for the prayers of our sisters in the Homeland, and indeed the prayers of all readers of the CHRONICLE. My White Ribbon Women send greetings to you all.



White Ribboners pledged to alter the ways of Niue

4842

China's Day of Sorrow

Position of our Missionaries



THE information which comes to this country from China is uncommonly confusing, and a clear view of the situation, as a whole, is next to impossible. Those who know China and the Chinese best are the least

ready to be dogmatic concerning what really happened yesterday, is happening to-day, or will happen to-morrow. For the supporters of a Missionary Society interest in a time like this must be very largely centred upon the Christian Church, the Christian Missionaries, and those factors in the situation which bear upon the place and prospects of the Christian faith. It cannot be too strongly emphasised that the purpose of service and effort in a Missionary land is outstandingly Christian. This main aim has its bearing, of course, upon political development and Government movement, but does not depend on either. God's love in Jesus Christ is as much greater a thing in the life of the nations as Jesus Christ Himself is greater than any of the passing leaders of men. This word of caution is needed to-day by all those who care for the extension of the Kingdom of God in the land of China.

Behind the Confusion

The confusion of the China situation both covers and reveals the undeniable fact of far-reaching change. Whether the parties be Nationalists or Northerners, and whether the leaders be Chang, Chiang, Wu or Feng, behind these men and their warring factions there lies a deep-seated resolve to make a new and better future for China and her Government. In a word, things can never be the same again. How far-reaching the changes which are forthcoming may be, and to what extent they will bear for good or ill upon the work of Christian Missions, does not yet appear. Extravagant claims and unreasonable statements are always the concomitant of international effort. Too much attention to these is a danger which always attaches to daily journalism, and wise people will wait for the advent of a calmer day and a more reasonable mind. The era of revolutionary effort and grave international dispute is

not one in which statesmanship is likely to appear. It must not, therefore, be anticipated that any rapid conclusion of the Chinese situation will take place. Christians who know what the Missionary enterprise has accomplished in China under the blessing of God will give particular and sympathetic thought to the Chinese Church, especially in those areas where the anti-Christian movement is most active or where the anti-foreign spirit is strongest. Mere association with foreign nations, such as the Christian Church of China necessarily has, do make in these days for suspicion, discomfort and even persecution. Possibly, on the other hand, the essential brotherhood of Christ has never received clearer illustration than in these days of confusion and war in China, and the common loyalty of the Chinese Church to its Master and its general care for the foreign missionaries as brethren in Christ are great factors in a deplorable situation.

Fellowship Enduring

Instances are forthcoming of true fellowship even in these times of strained relationships between the Chinese Christians and the foreign Missionary. At a recent meeting in Central China, in a district where hostilities had been intense, a leading Chinese pastor begged forgiveness of his Missionary friends for the inconvenience and ill-treatment which his people had offered them. One of the Missionaries present expressed the sense of gratitude which was in the heart of the Missionary for the brotherhood which had stood so decisive a test. Another Chinese pastor who was present rose and remarked that for his part he had quite forgotten that the Missionaries were British. This surely is the crowning mark of the believers' fellowship in Christ.

Position of our Missionaries

Our own L.M.S. Missionaries are, at the time of writing, allocated as follows:

Still in Hankow—Revs. A. J. McFarlane; F. G. Onley; E. Rowlands, with Dr. Gillison and Mr. Jack Monro. In Shanghai—Rev. W. H. Geller, Mr H. F. Miller, Rev. A. A. and Mrs. Taylor, Rev. P. Wallbridge, together with Dr. Keith Gillison, Dr. Mary Terrell, Miss Eva Spicer, Miss Sparkes and Miss Moody. Mrs. Geller, Mrs. Wallbridge, Miss Wills and Miss Marten have left Shanghai for Japan, where they will stay for a period. Mrs. A. J.

China's Day of Sorrow

McFarlane and her children are in Vancouver, Mr. and Mrs. Withers Green, Miss Bleakley, Dr. Ruth Massey and the Rev. B. and Mrs. Upward are on their way to England, while Dr. and Mrs. F. J. Williams have left for Australia. Of the Missionaries in the Amoy district all are in Amoy with the exception of the Rev. E. R. Hughes, Miss Rainey and Miss Keen, who have elected to stay in Tingchou. In all other L.M.S. centres of work in China missionaries are at their posts. The North China area has remained up to the present unattacked by the vicissitudes of the political situation.* The medical work in Shanghai, more important to-day than ever, has been

* Since this was written, the following Cable from Tientsin has been received at L.M.S. Headquarters: "Consul has recalled Missionaries from Siao-chang and Tsangchow, most of them arrived here safely. Remainder will follow soon."

strengthened by the presence in Shanghai of some of the members of the medical staff from Hankow. Until the condition of life in the Wuhan cities of Hankow, Wuchang and Hanyang are more settled, and the conditions of missionary life and work more clearly defined, it is unlikely that there can be any general return to these stations. Friends of L.M.S. work in China are asked to remember the Chinese Church, especially in the troubled areas, to pray for strength and patience for the missionaries who have been uprooted from their homes and their work, and for the contending political leaders of China and the other conflicting Powers that a right, righteous and wise settlement may speedily be arranged.

N.B.



March of Pickets



The Merchants' Union



Nationalists' Demonstration

Scenes in the Recent Disturbances in Central China

Prayer and Praise

Let Us Give Thanks—

For the loyalty to Christ of the Chinese Christians, many of whom have been persecuted for their faith.

For the safety of Missionaries amid the turmoil of Chinese life.

For the spread of the World Call in the Anglican Church.

Let Us Pray—

For the Chairmen and speakers at the May Meetings.

For the Rev. H. Sumitra, of South India, in his visit to the Churches of this country.

For Mr. Barradale, who is completing his tour of our stations in the Pacific by a visit to the Australian Congregational Churches.

For all who are engaged in writing books and preparing other aids for the study of Africa.

A Visitor from Toronto

"WE have had a Tin Lizzie number of the *Record*," said the Rev. W. T. Gunn, D.D. He called recently at the L.M.S. head-quarters three days before sailing from Canada after a tour in India.

The *Record* is the excellent monthly illustrated magazine of the United Church in Canada, and its February issue contained plenty of evidence to prove that Fords and other motor cars are speeding up the missionary work of getting to outstations which are often spread over huge areas. Surely there is no better way to use the modern facilities for speed than carrying light and healing to the places beyond.

A HINDU JÁTRA

By Wilfred Scopes, B.A.
Jammalamadugu.



IT was Sunday afternoon, and Mr. H. and I were returning from the village of O., where we had conducted a service and christened about a dozen infants. Suddenly from the Sudra quarters, a few hundred yards to our right, the harsh sound of tom-toms broke out. "Exit Christianity; re-enter paganism," I thought. This tuning up was the preliminary to the annual pagan festival observed by the village caste sections.

The Mala outcastes are dependent upon the landowners for the means of life.

From time immemorial at the annual Játra a certain duty has to be performed by the Malas. This duty consists of holding the horns of the buffaloes at the time of sacrifice, and by way of reward the sacrificial meat and drink together with certain cloths are afterwards distributed among them. I had permission to return at night to see the festivals.

In the Small Hours.

It was 2 a.m. when I felt a light touch on my shoulder; proceedings had commenced. Following my guides I soon found myself in the Sudra quarters, and took a seat close to a wall in a large open space lit up by big flares held by two old men. All around, standing, squatting, lying, were crowds of men, women and children. A native policeman with fixed bayonet stood close by yawning unashamedly. Ten yards from where I sat stood a small square tent with tightly drawn canvas.

A Frenzied Dancer.

Hardly had I taken my seat when the orchestra round the corner worked up a fine crescendo, and a big noisy crowd appeared. Apparently a little intensive excitement was needed before the serious work commenced. At length I rose and walked over. It was the usual thing one sees often enough at minor festivals in any village street. The four tom-tom beaters were accompanying a frenzied dancer who was capering in and out

among them, and threatening every now and then to slit his own throat with a large ugly knife, at the same time keeping up an incessant chant to which the four responded at regular intervals with a whoop and a howl. The leader of the Sudras, acting as Master of Ceremonies, was enjoying himself with a heavy whip, keeping back the crowd.

I returned to my seat, and much to my relief almost immediately the dancing finished and a few minutes later a ragged procession appeared carrying the goddess.

She was the usual hideous type of idol, made of baked mud for the occasion and heavily adorned. When the festival is over the adornments are removed, and she is thrown outside the village and broken up.

The next thing was to bring out her chariot—a primitive bamboo affair. Then followed the business of feeding her. With much kneading and patting three piles of their favourite food were erected before her in the shape of cones about fifteen inches high.

It seems clear to me that the whole point of the festival for the Indians is the "tamash", the spree attached to it. Of orderliness, reverence, there was none.

The rest of the programme needs to be hurried over. First came a sheep, led forth before the idol with never a bleat of protest. The official slaughterers belonged to the Barber caste and they did their work with relish and, I must admit, despatch. It was soon over mercifully and the entrails extracted and placed on the piles of food. I tell you it hurt to hear the coarse laughter of the women and children.

The Christian Faces.

By this time I had had enough. Two buffaloes were led up and I wished to see no more. After this slaughter there would be processions and drunken orgies till dawn. It was 4 a.m. I looked around upon the little silent band of Christians about me. Surely I had not noticed it before! How noble were their faces! Was it mere imagination?

In a generation or two they will be a race apart, a race redeemed. The process of regeneration has begun. And the main burden of it all rests upon our Indian teacher.

Who would not rejoice to have the opportunity of standing with him?



The Missionary Ideal in Life and Religion. By J. F. McFadyen, M.A., D.D., T. and T. Clark. 6s. (Livingstone Bookshop, 6s. 3d. by post).

THIS is a fresh and vivid book written by one who, before he became a Professor in a Theological College in Canada, was for many years a missionary in India. In the little more than 160 pages allotted to the author, it was impossible to give an adequate treatment of the vast field this book surveys. That is not Dr. McFadyen's object. He is writing here not for the expert, but for students and others, who have some interest in missions, but are sensitive to the criticisms often brought against them, and are inclined to regard them as a special interest of a peculiarly devout minority. This book is well fitted to secure the enthusiasm of such. For all its knowledge and its inevitable compression, it is written in a crisp and lucid style, and abounds with striking facts and illustrations. It would make an excellent textbook for study groups who would find in the questions given in an appendix abundant themes for profitable discussion, whilst speakers on behalf of the L.M.S. Campaign will here find the whole subject of Missions treated, not as the concern of the few, but as the normal and joyous expression of Christian faith.

SYDNEY CAVE.

The Congregational Quarterly. April, 2s. 6d.

The Rev. E. J. Dukes who was a missionary of the L.M.S. in Amoy between 1874 and '78, writes a most interesting article on the congregational Churches of sixty years ago. He mentions particularly the strong city churches then in the height of their power. Within a short radius of the old L.M.S. headquarters in Blomfield Street there were Finsbury Chapel, Bishopsgate Chapel, under Edward Manning (not "William" as printed), Weigh House under Thomas Binney, Poultry, Falcon Square, and other historic churches. Many who have their own memories of those days will be glad to have them thus pleasantly recalled.

Islands and Ships. By Elsie H. Spriggs, Livingstone Press, price 6d. Postage 1d.

This is the first of a new series which the L.M.S. is bringing out for teachers of children from five to nine. In graded schools the lessons will be suited to the older primaries and the younger juniors.

The book contains alternative lessons. There are stories of life in the South Seas, bringing in John Williams, told in a simple and fascinating way for the very little ones. For the boys and girls of eight and nine Miss Spriggs tells graphically the story of John Williams.

The last lesson, which should lead up to some definite activity on behalf of mission work in the South Seas, is on the *John Williams* steamer.

The book also contains guidance for the leader of the Preparation Class, and is illustrated.

China and Britain. By R. O. Hall, Edinburgh House Price 2s. Postage 2d. Question for Study groups, L.M.S. 1d.

THE office of bridge-maker, (Pontifex), was an honourable office in ancient times. There is still room in the spiritual realm for builders of bridges between East and West, between the varied families of mankind. Mr. Hall is such a builder of bridges; here in this little book he sets out to enable Britons to enter into the mind of the Chinese. It is not the work of one who has been long in China; it is rather the product of the first swift generous fellowship of an Englishman with the Chinese; its chief value will not be found in its facts, though care has been taken to verify the facts, but rather in the sympathetic interpretation of the inheritance and hope of the Chinese.

In his estimate of the Chinese, Mr. Hall lays stress on these two fundamental facts—harmony and family life. The ideal of the Chinese is described as harmony in action, which is not the same as harmonious action. The family, moreover, and not the individual life is sacred. It is necessary for us to grasp the fact that "in China family responsibility is a more vital and important thing than political honour". The family is above the state. What we are seeing to-day, is an attempt in China to find a new bond which will bind the Chinese together in one nation, while at the same time to hold fast the distinctive Chinese organization of the family. With all such Chinese traditions and hopes, Mr. Hall contrasts our British principles and assumptions. He uses the word "Viking" of our people; we are still viking in ideals, but we are cramped, and cannot move freely: we have reached the stage when we are on the defensive. Vikings on the defensive faced by a great people whose immense powers are being released in a new world!

It is the sympathetic imagination that we need. Not the Paternalism which undertakes to provide what it thinks best for others; but a Paternalism which is rooted in the will of God, revealed in Christ Jesus.

Mr. Hall is not afraid to call his readers back to Fundamentals. He declares that our policy towards China will depend in the last resort upon our interpretation of God. The chapter on Fundamentals is central to the book.

The practical counsel of the writer is summed up in four words:

"Do nothing.
Be different."

There is a peculiar responsibility resting upon the Christian community. "We must hold on when others fail in the difficult and costly task of human brotherhood in action."

There are some passages in the book against which many readers will put an interrogation mark. But no reader will put down the book without being conscious of having received many suggestions and a rich inspiration. He will have found a bridge when a bridge is most needed.

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

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